

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Remember the former things of old: for I am God, and there is none else: I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."—ISAIAH 46: 9-10.

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THE GRAND DESTINY OF MAN.

DISCOURSE DELIVERED IN THE MILL CREEK WARD, ON SUNDAY, JULY 14TH, 1901, BY PRESIDENT LORENZO SNOW.

[*Concluded from page 544.*]

I remember my experience the first night after I started out. About twenty miles from Kirtland I stopped at my aunt's. She was a Presbyterian, a very wealthy woman, and a woman of considerable experience. I was telling her that I expected to be treated like other Elders, turned out of doors, etc., and she said, "Lorenzo, I don't believe a word of that. They will know you are an honest man, and you will not be turned out." "Well," I replied, "I do not expect to be treated any better than my brethren,"—and I was not. After leaving my aunt that night, I walked several miles, and as the sun was going down I thought it was about time to make an experiment and ask for some place in which to stop. I did so, and I never shall forget the house—where it stood, its distance from the road, the picket fence, and the gate that I went through. I walked up to the house, knocked, and was bidden to come in. A gentleman and his wife were there, and I told them I was a "Mormon" Elder, traveling without purse or scrip, and would be very much obliged if I could get a night's lodgings. They made some kind of an excuse. I told them I was not particular; the privilege to lie down on the floor with a blanket would suit me. But no; they did not want to keep me. Well, I had a little more courage when I came to the next house, but was met with the same objection. So it went on until I got to the ninth house, where I got a

night's lodging, but had to leave without breakfast. The next day or two I arrived at one of my aunt's, and preached there for the first time in my life. I was quite bashful then, and, not having spoken in public before, it was a very difficult thing for me to get up there and preach to my kindred and the neighbors who were called in. I remember that I prayed nearly all day preceding the night I was to speak. I went out by myself and asked the Lord to give me something to say. My aunt told me afterwards that she almost trembled when she saw me getting up to speak; but I opened my mouth, and what I said I never did know, but my aunt said I spoke fine for about three-quarters of an hour. I held another meeting the next night, and the night after that I was invited to speak in the Medina court house by the party who had it in charge. After I got through speaking there a gentleman came to me and said, "Now, Elder Snow, I am a much older man than you are. You are a young man, just starting out, I see, to be a minister. I want to give you a little counsel. If you continue to talk as loud as you talked to-night, in six months you will be taken to the cemetery." I thanked him very much and told him I would try and benefit by his counsel. Then I thought I owed a duty to my uncles and aunts and schoolmates, and they let me have the school house in which to preach to them. The house was nearly filled by my grandfather, my uncles and aunts, and a numerous lot of cousins. I thought I was going to convert them all, but after I got through talking and bearing testimony, all I could get from them was, "Well, Lorenzo is an honest boy, but he is deceived." Then I got the town house in the place where I was born, and preached there, as well as in a Presbyterian meeting house. The result of it all was, I baptized a few, very few, of my classmates.

The first time I ever attempted to speak was at one of Father Smith's evening testimony meetings, at which there were probably twenty or twenty-five brethren and sisters present. Father Smith was an exceedingly kind and gentle old soul, and he would beg the brethren to get up and speak. He would not want the meeting dismissed until every one had spoken. He would say in a kindly spirit, "Now brother (or sister) you must get up and say something, no matter how little, or if you don't you will be sorry when you leave, and I am afraid you will lose the Spirit."

But I did not like to get up, I was so bashful and diffident; nevertheless I could not bear the idea of having the meeting dismissed without making the attempt; so when nearly all had spoken I got up, and everything I could think of was said in about one minute.

I am telling you these things so that if any of you can derive any benefit from my inexperience, I want you to have it. We were talking here this morning about President Snow being a Prophet, and creating almost a furore among the children to hear a Prophet, and I imagined that when I got up they would expect to hear something extraordinary, but I told them that they would probably hear no more than they had heard before. I tell you these things, brethren and sisters, that none of you need be discouraged. You that are members of the Young Men's and Young Ladies' Mutual Improvement associations, do not be afraid to get up and speak; you cannot do worse than the President of the Church has done;

you cannot make yourselves any less than he has done, not only once, but several times. But there is one thing to say in this connection: When the Lord gave me the revelation that I have mentioned, I made up my mind that I would do my duty, and that has been my guide through life.

Now, I have told you what Father Smith said to me, that I should become as great as I could want to be, even as great as God Himself. About two years and a half after, in Nauvoo, I asked Elder Sherwood to explain a certain passage of Scripture, and while he was endeavoring to give an explanation the Spirit of God fell upon me to a marked extent, and the Lord revealed to me, just as plainly as the sun at noonday, this principle, which I put in a couplet:

As man now is, God once was;
As God now is, man may be.

That fulfilled Father Smith's declaration. Nothing was ever revealed more distinctly than that was to me. Of course, now that it is so well known it may not appear such a wonderful manifestation, but when I received it, the knowledge was marvelous to me. This principle, in substance, is found also in the Scriptures. The Lord said to John, as recorded in the third chapter of his Revelation:

"To him that overcometh I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Have you ever heard the ministers of the day preach a doctrine of that kind? They read it, but do not believe it. Paul says in his second epistle to the Corinthians, 12th chapter:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

This same Paul, writing to the Phillipians, says:

"Let this mind be in you which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God."

Do we ever hear ministers try to explain that? But these things are undoubtedly clear to your minds. I say to you sisters, your husbands, if they are faithful, will be Gods in eternity. After we have passed through the various ordeals of life and go to the other life, where our Father dwells, even the God of heaven, the promise is that we shall be like Him. The Apostle John says:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him."

As an illustration, here is an infant upon its mother's breast. It is without power or knowledge to feed and clothe itself. It is so helpless that it has to be fed by its mother. But see its possibilities! This infant has a father and a mother, though it knows scarcely anything about them; and when it gets to be quite a little boy it does not know much about them.

Who is its father? Who is its mother? Why, its father is an emperor, its mother is an empress, and they sit upon a throne, governing an empire. This little infant will some day, in all probability, sit upon his father's throne, and govern and control the empire, just as King Edward of England now sits upon the throne of his mother. We should have this in mind; for we are the sons of God, as much so and more, if possible, than we are the sons of our earthly fathers. You sisters, I suppose, have read that poem which my sister composed years ago, and which is sung quite frequently now in our meetings. It tells us that we not only have a Father in "that high and glorious place," but that we have a mother too; and you will become as great as your Mother, if you are faithful.

Wives, be faithful to your husbands. I know you have to put up with many unpleasant things, and your husbands have to put up with some things as well. Doubtless you are sometimes tried by your husbands, on account, perhaps, of the ignorance of your husbands, or perchance at times because of your own ignorance. I wonder if any of my sisters whom I am now addressing ever saw a time when they wished they had a better husband, and perhaps entertained the idea of getting a divorce. I tell you how I used to do when I was President of the Boxelder Stake of Zion. Once in a while a woman would come to me with the information that she had been abused by her husband, and she wanted a bill of divorce. What has your husband done? I would ask. Well, he had done such and such things. Have you ever done wrong? said I. Well, she thought perhaps she might have done wrong sometimes. "Have you ever prayed that your husband might be a better man?" She did not know that she had prayed for him very hard, because at times he had been so abusive that she could scarcely exercise much faith in that direction. "Well," said I, "you go home and think about it; see if you have not been unwise sometimes and offended your husband; and go into a secret place and pray for him." I had at that time some very nice apples growing in an orchard which I had planted in an early day. One tree especially yielded some choice red apples, and I would pick six apples from that tree and give them to her, three for herself and three for her husband, and I would ask her to be sure and give him those three apples without saying that I gave them to her for that purpose. "Then," I said to her, "if things do not get better in about two or three months, come to me again and I will see what I can do for you." Well, the apples I gave and what I said to her accomplished the object. Sisters, I do not say but that your husbands are bad—just as bad as you are, and probably some of them are worse; but, never mind; try to endure the unpleasantnesses which arise at times, and when you meet each other in the next life you will feel glad that you put up with those things. To the husbands, I say: Many of you do not value your wives as you should—unless you are different from any audience of this size that I have ever had before me. Be kind to them. When they go out to meeting you carry the baby at least half the time. When it needs rocking, and you have not much to do, rock it. Be kind when sometimes you have to make a little sacrifice to do so; feel kind, anyway, no matter what the sacrifice.

I wonder if there are any bachelors in this audience. Now, when a young man is twenty-one years of age he ought to get married; and if he does not get married, let the Bishop or the President of the Stake send me his name, and we will send him on a mission for two or three years. On the other hand, if he gets married when he is twenty-one, and he happens to be called to go on a mission, just let me know and we will give him the privilege of staying at home for one year. That is what they did in Ancient Israel, and Israel did just right in some things. You will find this provision recorded in the 24th chapter of Deuteronomy:

"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken."

I think we ought to be as liberal as the old Israelites were.

Now, God bless you, my brethren and sisters. I am pleased that your Bishop was determined I should come to see you. He came to my office three or four times to remind me that I was to come to-day; and I have come, and have talked to you as I have, and I trust I have done you no harm. God bless you. Amen.

CONCERNING THE BIBLE.

THE collection of books known as The Bible forms the only guide to salvation to the various Protestant churches in Christendom. It is almost an object of worship. It is usually referred to by them as "The word of God." It is their only standard of faith and discipline. The Episcopal church, in its sixth article of religion says: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

The various sects which have sprung out of the Church, while differing from it and from each other in many important points of doctrine, hold to the same belief as to the authority and completeness of the Scriptures. The sermons delivered in the pulpits of the conflicting Protestant denominations are founded upon texts or portions of texts selected from the Bible. The interpretations placed upon these isolated fragments of holy writ are so various and contradictory, as to form a terrible jumble of discordant ideas, and of themselves testify to the insufficiency of any book, however valuable, as a guide alone to salvation.

The Bible is a grand and invaluable compilation of works, the authenticity of which is well established. We think it is without a peer in literature. It contains portions of the word of the Lord given in past ages through inspired prophets and seers. Part of it, however, is merely historical. It is not a complete epitome of divine revelation. It speaks in many places of books that are not included in the volume, but which were written by inspired men. Both the Old and the New Testaments refer to such Scriptures, and show that many inspired writings have been lost.

So far as the Bible has been translated correctly from the languages in which it was originally written, it is accepted by the Church of Jesus

Christ of Latter-day Saints as a divine record. "What was written aforetime was written for our learning." But the same authority and spirit and power by which the divine word was imparted in times of old, may manifest truths specially adapted to this later generation of mankind. They ought to be accepted as at least as potent, requisite and binding upon living persons as those given to the people of remote ages.

Persons who make a fetish of the divine book, frequently refer to passages in it which they seem to think establish it as the all-sufficient guide. For instance, Jesus said to the Pharisees, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Apostle Paul wrote to Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus." But the Scriptures to which both Jesus and Paul referred were the writings of the Old Testament. No other Scriptures were then written. The Pharisees might think that in them they had "eternal life," but if so they were mistaken, because that comes only by and through Jesus Christ the Redeemer. Those old Scriptures testified of Him, and were valuable among other things on that account. They were able to make Timothy wise unto salvation, but that salvation was to come through faith in Christ Jesus. The books alone were not sufficient.

The Christian Church established by the Savior and His Apostles was not governed by a book. There was no Bible then in the form in which we have it now. There was no volume of the New Testament. The Bible in its present form was not compiled until hundreds of years after Christ's death. The Church was governed, instructed and directed by the apostles, prophets, evangelists, pastors, teachers, bishops, deacons, etc., who were appointed to feed the flock of Christ with the living word of God. The spirit by which the inspired Scriptures were written was in those ministers, and their words when under its influence were of the same importance and authority, at least, as that of the written word of past times. That spirit was enjoyed by the members of the Church as well as by the ministry, and bore witness to the truth of the teachings imparted by authority.

The Church of God was never dependent upon a book for its guide. Men holding divine authority imparted to it the word of the Lord for their direction. A book cannot explain its own language. A book cannot administer an ordinance or perform any ceremony. A book cannot baptize, nor impart the Holy Ghost, which was given of old by the laying on of the hands of men divinely authorized. A book cannot give the gifts of the Holy Spirit, nor tell what is to be done under the new circumstances which continually arise as time goes on. Dependence upon the dead letter brings strife, disputation, confusion and division. These are seen throughout Christendom as consequences of such dependence.

Nor is a church which recognizes a ministry claiming divine authority and yet having no divine revelation or inspiration, in a much better condition than churches that place their sole dependence upon a collection of books given to people many centuries ago. The Scriptures make very clear to an enlightened mind that it was the Spirit which was had by holy

men of old, that made their writings of value to the people among whom they ministered. They wrote as they were moved upon by the Holy Ghost. They spoke under the same inspiration. Nothing can supply their place on earth but men similarly authorized and inspired. Until the world is willing to receive present revelation and present direction from God through chosen persons holding equal power, priesthood and authority to that held by the living guides to His people in past ages, they will be "tossed to and fro and carried about with every wind of doctrine." They will be led by the "cunning craftiness of men, whereby they lie and wait to deceive." They will be as blind men led by the blind, and the ditch of confusion will receive them all.

We have no word to say in the very smallest degree of depreciation of the Bible. It is a glorious volume, precious and admirable. Its influence in the world has been for the benefit of humanity. It should be in every home. Its precepts are elevating and practical, and its influence leads to the divine. But its place in the government of God is mistaken by millions of its professed believers. They attribute to it that which it does not claim for itself. But it does show, clearly, that God is unchangeable, that He is ready to hear the prayers of His children, and that He will respond and make Himself manifest as readily now as at any time since the world began. He has re-opened communication with the earth, commenced a new dispensation of mercy and light and love, and all who will, may come unto Him, learn His ways, walk in His path, and receive that spirit which proceeds from Christ, and is the life and light of the world. It is above and beyond all written books. It is the Holy Ghost, the Comforter, and it guides into the truth.—*Deseret News*.

PRESIDENT LYMAN'S TRAVELS.

ELDER C. HJALMAR CARLQUIST, secretary of the Gothenburg Conference, thus reports the meetings in that section:

"The Gothenburg Conference of the Scandinavian Mission convened at the Conference Hall, Plantagegatan 15, Gothenburg, Sweden, on the evening of Thursday, August 15, 1901, Apostle Francis M. Lyman and wife, President Anthon L. Skanchy of the Scandinavian Mission, the sixteen Elders of the Conference and a goodly number of Saints being present. The speakers at the first session were President Anthon L. Skanchy and Apostle Francis M. Lyman, the last named through an interpreter. The Elders and Saints greatly enjoyed the privilege of receiving instructions from an Apostle of the Lord.

"Three meetings were held on Friday, August 16th, the Elders assembling in Priesthood capacity in the morning, giving in their reports and receiving instructions from the presiding authorities. At 4 and 8 p.m. public meetings were held, at which the missionaries as well as those above named, made addresses. At the last meeting the Elders received their appointments from President Nils Lofgren. During all the meetings the choir of the Gothenburg Branch, under the able leadership of Brother Nils Soderberg, furnished excellent music."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 22, 1901.

EDITORIAL.

CHARACTERISTICS OF TRUTH.—The Church of Christ and the Saints of God have always been marked by some distinguishing characteristic whereby they might be known among the children of men. The Savior, for instance, in organizing His Church upon the earth gave unto it Apostles, Prophets, Evangelists, Pastors and Teachers, these officers being for a specific purpose, and *that* none the less than "For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ." And they were to remain "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The Savior well knew that the Saints would have to be encouraged, built up and strengthened from time to time, hence the provision made for them in the organization of His Church. He modeled it according to its requirements, and decreed that whenever it existed upon the earth, it should be so organized and appointed that the Saints might be fed with "the bread of life," and nurtured in the fear and admonition of the Father. These officers were duly authorized and qualified. They had been commissioned with power and authority to perform the functions of their respective callings. They knew their places and kept them, hence there was harmony and order in their ranks, and the Spirit of the Lord was abundantly poured out upon them. These men spoke with authority under the inspiration of the Holy Spirit; and their words to the people came not "as sounding brass or a tinkling cymbal" to their ears, but as words of life and power characteristic of their divine calling. They appeared "not with excellency of speech or of wisdom" according to the learning of men, but testified under the power and demonstration of the Holy Spirit, having received it through the proper channel, and being entitled to it in their ministrations among the people. Out of their weakness they were made strong, and through their strength many were brought into the true fold of Christ.

Prior to His ascension into heaven the Savior made a promise unto His disciples. It was this: "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever." He was about to leave them and witnessed, no doubt, a picture of sorrow on their countenances; and as if to cheer them, He reminded them of the other Comforter, even that spoken of by John the Baptist, which He would

pray the Father to send unto them. This Comforter, He said, would not come unless He went away, but if they would tarry in Jerusalem the promise was that they should be endued "with power from on high." This promise was literally fulfilled, for in seven days after His ascension, as "they were all with one accord in one place," there came "a sound from heaven as a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

That this Spirit, and its accompanying gifts, was always to remain a characteristic of the Saints of God, is just as plain as is the foregoing. Peter, on that self-same day, clothed with "an unction from the Holy One," spoke unto the assembled multitude, declaring that if they would repent of their sins and be baptized for the remission of them, they should receive the gift of the Holy Ghost. And the promise, said he, was not only unto them, but also to their children and to all that were afar off, "even as many as the Lord our God shall call." This Spirit was to lead and guide them into all truth, to teach them all things, and bring all things to their remembrance. It was the Spirit "whom the world cannot receive, because it seeth him not, neither knoweth him," and was to be a Comforter to them all the days of their lives, provided they continued in the way of rectitude and righteousness. Its fruits were those of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against which there is no law," and it was to manifest to those who received it, "dividing to every man severally as he will," various gifts, among them wisdom, knowledge, faith, the gift of healing, the working of miracles, the discerning of spirits, divers kinds of tongues, interpretation of tongues, and so on. These were to be the distinguishing features of "the body of Christ," following obedience to His laws and requirements, and were a means of differentiating between the Church of Christ and the many spurious imitations that were to spring up in the latter days. "By their fruits ye shall know them," said the Savior—a principle that applies as much to-day in searching for religious truth, as it ever did in any dispensation of the world's history. "Seek and ye shall find."

"CHRISTIAN AGE" ON THE "MORMONS."—"It is not generally known that the Mormons, or, as they describe themselves, 'The Latter-day Saints,' are at the present time carrying on an active campaign in this country; indeed, in the East End of London there are several Mormon meeting houses. The converts made are mostly women and young girls of the lower class, many of whom are sent off to Salt Lake City. Many, however, have returned to this country after a short stay in the Mormon capital, and they give anything but a glowing account of life in Utah. An active Mormon organization exists in Lancashire, with branches in all the leading towns of that county."

This nasty, childish fling is from the *Christian Age*, a paper which ought to know better. It essays to inform its many readers that the "Mormons" are still alive, and "are at the present time carrying on an active campaign in this country." This it presents as a news item, while the facts are that

the "Mormons" are not only "at present" engaged in an active campaign, but have been so engaged "in this country" for over sixty years. The *Age* has been very derelict in not keeping its readers posted on this matter; or else it evidently looks upon its *clientele* being as ignorant as itself concerning things of such great moment. But perhaps we should not take the *Age* so seriously; it may be that the item referred to is nothing more nor less than an advertisement, for its finishing touches call attention to the fact that "those who are interested in this important matter should read Dr. Talmage's able pamphlet, entitled, 'Mormonism: an Exposure,' price 1½d., post free." Were we to consider the item *seriatim* we might say first of all that the "Mormon" campaign is no more active now than it has been for sixty years past; secondly, that in the East End of London there are *not* "several Mormon meeting-houses;" thirdly, that the converts are *not* "mostly women and young girls of the lower class," but, on the contrary, are a class of people ranking in intelligence with the best people of this or any other country; fourthly, that they are *not* "sent off to Salt Lake City;" fifthly, that many *do not* return "giving anything but a glowing account of life in Utah;" and sixthly, that no more "active organization exists in Lancashire," than has existed there during the long period before mentioned. The *Age* seems to be "ageing" fast. Another such attempt and it will go down to the grave "unhonored and unsung," its puerile attacks and invendoes on the "Mormons," being almost too much for its weakened constitution.

A. B.

It is requested that all persons desiring to emigrate make application through their Conference President, the information to be dispatched to this office *not later than ten days prior to the date of departure.*

RELEASES.—The following Elders have been honorably released to return home per s.s. *New England*, sailing from Liverpool on Thursday, the 29th inst.: Joseph Weston and John F. Erdmann of the Bristol Conference; Robert G. McQuarrie and William S. Lochhead of the Scottish; Henry M. Haslam and Nephi Larson of the Manchester; President Brigham Y. Benson of the Leeds, and Jacob Robertson of the London.

TRANSFER.—Elder Arthur E. Fawns has been transferred from the London to the Scottish Conference.

DISTRICT MEETINGS.—District Meetings of the Church of Jesus Christ of Latter-day Saints, will be held in the Temperance Hall (front entrance), Baxter Street, Middlesbrough, on Sunday, September 1, 1901, services commencing at 10:30 a.m., and 2 and 6:30 p.m. The public are invited.

ABSTRACT OF CORRESPONDENCE.

ELDER PRESTON D. RICHARDS, who, with Elder Harry W. Cushing, is laboring in Derby of the Nottingham Conference, writes as follows under date of the 14th inst.:

"We are enjoying our labors greatly. We have quite a number of regular attendants at our hall meetings who do not belong to the Church, five of whom assisted us in holding a meeting on the Market Place last Sunday night. We have many influential friends, and are holding open-air meetings as often as our other duties will permit."

ELDER JOHN JOHANNESSON, who is laboring in Iceland, writes that he is getting along very nicely, all things considered. His headquarters are in Reykjavik, the capital city, but of late he has been traveling considerably preaching the Gospel aboard ship, and in all other likely localities. He says everywhere he has gone he has found the people very kind and hospitable, and a good many seem to be in search of light and truth. He feels well in his labors and testifies that the Lord has blessed him abundantly.

WRITING from Rotterdam under date of the 14th inst., President Sylvester Q. Cannon of the Netherlands Mission, has this to say:

"The work is opening up and developing steadily, and the outlook in all directions is promising. We expect to begin holding conferences again soon, the Amsterdam meetings being set for September 8th. The other conferences, of which there are five, will be held at intervals between that time and the end of November. Gerardus C. Bernards, a local brother, has been ordained an Elder, and set apart for this Mission. He is now, in company with the other missionaries here, laboring steadfastly in Rotterdam. The missionaries generally are in good health and excellent spirits, and feel to press forward steadily and do their duty."

PRESIDENT JOSEPH J. DAYNES of the Birmingham Conference has this to say concerning conditions in that section:

"We have a noble band of Elders in this Conference. They are indefatigable in their labors, and truly have the spirit of their calling at heart. I feel proud of them, and know that at least one reason for our success, is the undeviating energy applied for the spread of the work of the Lord. I have visited all of the districts and branches quite recently, and am now on another round. I find it almost invariably the rule that the Saints are living up to their professions, and I am satisfied that the future for this Conference never looked brighter than at the present time. The work is prospering exceedingly, and no doubt many new members will be added to the fold before long."

PRESIDENT NEILS P. AAGARD of the Welsh Conference, writes as follows from Cardiff, his letter bearing date of the 16th inst.:

"I am pleased to inform you that we are still succeeding in finding a few who are willing to yield obedience to the plain, simple principles of the Gospel. Last evening, in the public baths, with several strangers present, we initiated three honest souls into the true fold of Christ by baptism. The ceremony was preceded by prayer and a few words of instruction to the candidates, and was highly spoken of for its sacred solemnity and simplicity, by those who were eye-witnesses.

"You will see by our last month's report—90 open-air meetings held, 233 books sold, etc.,—that the Elders, thirteen in number, are doing their best in delivering their saving message to the world. The prospects for other baptisms in the near future are very promising. We are meeting with considerable opposition in most of our fields, but the Elders are in good health, and laboring assiduously for their Master."

ELDER DAVID E. SEAMONS writes from Scarborough, as follows:

"A few lines from this part may be of interest to the readers of the STAR. As is usually the case in a new field, we are meeting with much opposition, but we trust that it will have a tendency of awakening the people to a spirit of investigation.

"Elders William B. Armstrong, Benjamin H. Bullock and Caleb W. Haws, visited this city in September of last year, and held a meeting on one of the principal roads near the sands. They were favorably impressed and felt that a good work could be done if Elders were stationed here. On July 12th, 1901, Elder William B. Armstrong, then President of this (the Grimsby) Conference, President Henry H. Blood, Elders Hyrum Bull and the writer came to this city; the latter two prepared to remain and do missionary work. Since that time we have been laboring here, doing some tracting and holding street meetings each evening when the weather would permit. Satan has not been sleeping, for we have had but few meetings in peace. Those who should be our warmest friends—professed Christian leaders—are our most bitter opponents. The abusive language, the insults, the ridiculous and slanderous lies which they have brought up against us and the principles we advocate, have on several occasions excited the people almost to mob violence.

"Elder Joseph Ririe is now laboring here, having been transferred from the Grimsby branch, and Elder Hyrum Bull has been transferred from here to the Hull branch.

"As this city is a favorite watering place, our tracts have a wide circulation, for we find many of those who lend us a listening ear and receive tracts are visitors from various parts of northern England, and we trust that the words spoken and the tracts read, will cause some to search out the Elders in their own cities and there continue to prove the work which we are representing to their own satisfaction."

ELDERS BENJAMIN WILLIAMS and Arthur D. Challis write as follows of conditions in their district:

"Just a few lines from this part of the Lord's vineyard, stating conditions in the Lye district of the Birmingham Conference. The Saints here are zealous, earnest workers, and are not afraid of what men may say or think about them, but are ever ready and willing to give a reason for the hope that is within them. They are humble, prayerful, tithe-paying, faithful Saints, and the Lord is blessing them for their integrity. We have had some lively times upon the streets with those who are opposed to the Gospel of Christ. They have held meetings against us and the cause

we are representing, calling us all the vile names they could think of, and telling the people the old story of our being here for the purpose of decoying their wives and daughters to Utah. After exhausting their own vocabulary of vile and wicked names, they began to quote Mr. Jarman in substantiation of their position against us. Three men are the leaders of this opposing party, two of them being preachers—professed followers and teachers of Christ and His doctrine—and the other, one who would like to be. They have made threats that they will drive us out of the place if it costs them all they have. We have received a letter from the captain of the trio, purporting to be a challenge from Mr. Jarman to meet him on a public platform, as he is coming to expose ‘Mormons’ and ‘Mormonism.’ We have also heard them plead with the women to drive us out, as we were not fit to live in a street where women reside. With all of their threats, abuse and vile names, we have more friends here now than we had before they began to oppose us. Thus we see God moves in a mysterious way, His wonders to perform, for we have had quite large and attentive congregations to listen to the message we have to bear unto them, which is the power of God unto salvation to all who believe and obey. One Sunday morning not long ago, the writer gave the Salvation Army a visit, and to his surprise the Captain asked him to address them, which he did with pleasure. After the service was over, the Captain invited him to come again, which he will try and do. This is the first time they have allowed any of our people to speak in their place of worship here. We do know that our Heavenly Father will overrule all things for good, and we feel to thank Him for His kind and protecting care over us in keeping us from harm, and we are confident that if we do our part He will do His.”

HEALED BY THE POWER OF GOD.

THE following interesting testimonial to the power of the Lord made manifest through the ministrations of His servants, is sent us by President Joseph J. Daynes of the Birmingham Conference:

“While in Leamington last week, I witnessed the result of one of the miracles of God, which has tended greatly to strengthen the faith and testimony of the Saints in that district, and to give to the Elders there, the irrevocable testimony that the Lord does recognize the ministrations of His servants, and that He is ever ready to fulfil His promises.

“The happy recipient of this great testimony was Brother William Hunter, a young man of great faith, and good standing in the Church. Since last February Brother Hunter has been a constant sufferer, his ailments starting with bronchitis and later developing into consumption. During this period he has had spells of comparative ease, but has never been well—has always had that spirit of indisposition which has greatly depressed him. He has been confined to his bed on several occasions, the last time for almost three weeks. During this time he has been under the immediate attention of a physician, who was doing all for his welfare, but it seemed that little, if any, relief could be given him.

"On Thursday the 8th inst., the doctor told him that he had lost one lung entirely, that the other was almost gone, and that he could not possibly live longer than the next day, as the fragment of his lung that remained was gradually succumbing to the dread disease. This naturally very much depressed the feelings of Brother Hunter and family, and although the hopes of his recovery were but slight, still he had a desire to again be administered to by the Elders, and if the Lord willed to spare his life. Accordingly a message was sent to Elders Lunt and Newan of Coventry, who responded immediately and administered to him the same evening. The next morning at nine o'clock the nurse and the doctor came in, and after examination told Brother and Sister Hunter that their son would pass to the great beyond before eleven o'clock, and that they were to make preparations accordingly. William had been so extremely weak for the past few days, that he could scarcely talk, and on Friday morning it was particularly painful for him to speak in anything more than a whisper. His 'lung' was so sore and his breath so short, that it was with the utmost difficulty he breathed at all, and the least movement of the body would be painful.

"At 10 o'clock, however, a superhuman power was given him, and sitting up in bed he began calling quite loudly. His voice grew stronger and so powerful that a number of the neighbors ran in to see what the trouble was. His mother and neighbors thought at first he was delirious, and endeavored to persuade him to lie down, but he assured them he was perfectly composed, and in entire possession of his mind. They then supported him on his feet while he touched a spot he had indicated in his cries, after which he became quite calm, and on lying down ate some food—something he had not done for several days. Then he fell into a peaceful repose. When he awoke he felt quite well; his breathing was regular, and his body almost relieved of pain. He wanted to get up and go to work, but, of course, on account of his extreme weakness, he was persuaded to keep his bed until he had regained his strength.

"A short time after the occurrence, the doctor called to see if he was dead, when to his surprise he found that a most wonderful change had come over him. He then began to make an examination of his lungs, not knowing what had transpired, and after completing it said, 'Why, you have a lung after all!' He, of course, wanted to know the cause of the wonderful change, and when Sister Hunter told him 'that it was a miracle of God,' he asked what church she belonged to. She told him that when her son was entirely recovered she would tell him, but for the present desired not to.

"This great manifestation of the power of God has been an event of unusual importance to us, and has added greatly to the testimony of the Saints, besides being another evidence to the Elders that the power of God still attends their ministrations. When I saw Brother Hunter last Wednesday, he was sitting up in bed chatting freely with us, and is gaining strength every moment. To-day he still lives, notwithstanding the fact that the learning of man had pronounced his case hopeless, and had even set the time of his death, now almost two weeks ago.

"May God bless the efforts of the Elders of Israel throughout the world, and may the time speedily come when righteousness will prevail, as has been decreed."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

THE Volunteers of America, an offshoot of the Salvation Army, is to have a post in Salt Lake.

THE Federated Trades of Salt Lake and vicinity, are arranging for a joyous celebration of Labor day.

THE mountain resorts in and about Salt Lake City, were well run upon during the heated season.

A LETTER-BOX agent, now *non est*, with orders unfilled, did a rushing business in Salt Lake recently.

CARDSTON, Canada, is now an incorporated city, with Stake President Charles O. Card as its first mayor.

THE Oregon Short Line and San Pedro railroads, are still at swords' points over rights of way in Nevada.

BINGHAM and Manti were inundated the first of the month, through severe cloudbursts. Considerable damage was done to property in both places.

GRASSHOPPERS have become over-plentiful throughout Utah and surrounding country, and Uncle Sam is now devising ways and means for their extermination.

Salt Lake's street railway interests have been consolidated under the name of the Consolidated Railway and Power company, with a capital stock of \$4,000,000.

SAMUEL SPRY, who absconded from Salt Lake and was arrested at San Francisco, has paid nearly all his obligations and in all probability will shortly be a free man again.

A PACKAGE of registered mail matter was mysteriously stolen from the Salt Lake post-office on the night of July 31st. No clue to the perpetrator has yet been discovered.

MISS EFFIE BLAYLOCK, the sixteen year-old daughter of B. F. and A. E. Blaylock, and a highly promising young woman, died at her home in North Ogden, July 26th, of dropsy.

ENGINEER CHARLES JOHNSON went to sleep on the railroad track at Wilkins station near Green river, Wyoming, July 28th, and was horribly mangled under the wheels of a fast freight train.

THE El Verde Rio Oil company, has been organized at Ogden with a capital stock of \$1,200,000, fully paid up. The company owns 3,000 acres of petroleum land in the Green River, Utah, oil fields.

WHILE crossing a wire fence, the 18th ult., Lyman Taft, the fifteen-year-old son of Seth Taft of Thurber, Wayne Co., Utah, was struck by lightning and badly burned about the head and face.

FEARFUL lest through the disloyalty of some of Salt Lake's merchants, their summer half holiday will be wrested from them, the clerks have appealed to the people, asking them to do no trading on Wednesday afternoons.

MAD with jealousy, Rasmus Anderson of Mayfield, Sanpete County, Utah, attempted, August 1st., to take the life of Miss Emily Campbell, his former sweetheart, by firing several bullets into her body. He then took his own life. The girl will recover.

THE Pacific Islanders' reunion at Saltair July 31st., was a grand affair, the program introducing the varied customs of the Hawaiians, Society Islanders, Samoans and New Zealanders. President Joseph F. Smith delivered an interesting address on "The Gospel in Polynesia."

"TO ENGLAND."

Heed not those voices, whether hoarsely borne
Through leagues of mist from lands where Envy grows
At unassailable greatness and your scorn
Of powerless snarls and scowls.

Or hissed out, nearer home, from foul-fanged throat
Of Treason, eager to besmirch and slay
Our far-off hero-brothers, and to vote
An Empire's weal away.

But hearken only to the imperative voice
Of your own conscience, purified from lust
Of victory or vengeance, and rejoice
Solely in what is just.

And, as a firm-willed steadfast-steering bark
'Gainst buffeting winds and tempest-tattered sprays,
'Mid jarring clamour, on through day, through dark,
Cleaves its appointed way.

And,—while keels feebler toss, the shivering sport
Of multitudinous billows drenched and drowned,
Then derelict—thinks only of the port
To which its chart is bound.

So keep male mind and unreproachful soul
Set to your purpose, free from dread or ire,
Until you sight and gain unto the goal
Of duty and desire:

Forgetful never that the Strong still must,
If cherishing Freedom, keep her Flag unfurled,
Long as God wills to give to them in trust
The welfare of the World.

ALFRED AUSTIN, Poet Laureate.

DIED.

HOLMES.—At Batley Carr, England, August 12, 1901, Hannah Holmes, wife of J. C. Holmes; born in London, January 23, 1819. *Deseret News* please copy.

OPENSHAW.—At his home in Salt Lake City, July 29, 1901, at the age of 83 years, Job Openshaw; born in Lancashire, England, and emigrated to Utah in early days.

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L I V E R P O O L .

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OF LATTER-DAY SAINTS IN GREAT BRITAIN.